take the cross. But three nights afterward, she heard a terrible voice saying, "You have taken away my servant from me; therefore what you most love shall be taken away from you." On her relating this vision to her husband, they were struck with mutual terror and amazement; and on falling asleep again, she accidentally smothered her little boy, whom, with more affection than prudence, she had taken to bed with her. The husband, relating to the bishop of the diocese both the vision and its fatal prediction, took the cross, which his wife spontaneously sewed on her husband's arm. . . .

We remained [a] night at Bangor, the metropolitan see of North Wales, and were well entertained by the bishop of the diocese. On the next day, mass being celebrated by the archbishop before the high altar, the bishop of that see, at the urging of the archbishop and other persons, more persistent than persuasive, was compelled to take the cross, to the general concern of all his people of both sexes, who expressed their grief on this occasion by a loud and lamentable outcry. . . .

From Wenlock, we passed by the little cell of Brumfeld, the notable castle of Ludlow, through Leominster to Hereford; . . . thus describing, as it were, a circle, we came to the same point from which we had commenced this laborious journey through Wales.

During this long and laudable legation, about three thousand men were signed with the cross, well skilled in the use of arrows and lances, and versed in military matters, impatient to attack the enemies of the faith, profitably and happily engaged for the service of Christ, if only the expedition of the holy cross had been forwarded with an alacrity equal to the diligence and devotion with which the forces were collected. . . .

Questions: Why did Gerald himself take the cross? What kinds of people did the preachers try to recruit for the crusade? What reactions did they encounter? What does this text reveal about the opinions of ordinary people about crusading?

49. PRIVILEGES AND INDULGENCES

An "indulgence" was a church-granted remission of penalties (especially of time to be in purgatory) for sin; such spiritual benefits had been promised to Christian holy warriors against Islam since the time of the Muslim invasion of Spain in the eighth century (see doc. 6). The term "privilege" in the crusading context refers to the practical protections and advantages promised to crusaders, their families, and their lands, either by the church or by secular authorities, to facilitate their long-term absence from home. For additional privileges and indulgences, see Gregory VIII's proclamation of the Third Crusade (doc. 44) and the decrees of the Fourth Lateran Council (doc. 63).

Sources: Eugenius III: trans. W. Robson, T York: A.C. Armstrong & Son, 1881), vol. III from Latin text in Alexandri III Romani Ponti logiae Cursus Completus, Series Latina, vol. 20 Thatcher and E.H. McNeal, A Sourcebook for History of Europe in the Middle Ages (New Yor trans. D.C. Munro, Translations and Reprints f vol. I (Philadelphia: University of Pennsylvan 18–19, revised.

Urban II, 1095 (from William

If anyone through devotion alone, an to Jerusalem to free the church of Go all penance.

Eugeni

The servant of the servants of God, to ous king of the French, to his dear sor kingdom of France, health and aposto

We know by the history of times pa many efforts our predecessors made fc Our predecessor, Urban, of happy me employed himself with unexampled from all parts of the world to the defer and intrepid warriors of the kingdon with a holy ardor, took arms, and de in which our Savior deigned to suffe monument of his passion. By the gra who defended Jerusalem, and endeave distant countries, the conquered citi days, and many cities of the infidels ha become Christians. Now, for our sins we cannot repeat without grief and in our own language is called Rohas of it, when the East was subjected to to Christianity—the city of Edessa i the cross.

Several other Christian cities have that city with his clergy, and many of the saints have been given up to The greatest danger threatens the a

HIAE: SELLING OUT AND RETURNING HOME

Sources: Eugenius III: trans. W. Robson, The History of the Crusades, by J.F. Michaud (New York: A.C. Armstrong & Son, 1881), vol. III, pp. 370–72, revised; Cor nostrum: trans. E. Amt from Latin text in Alexandri III Romani Pontificis Opera Omnia, from J.-P. Migne (Paris: Patrologiae Cursus Completus, Series Latina, vol. 200, 1855), cols. 1294–1296; Innocent III: trans. O.J. Thatcher and E.H. McNeal, A Sourcebook for Medieval History: Selected Documents Illustrating the History of Europe in the Middle Ages (New York: Charles Scribner's Sons, 1905), pp. 537; others: trans. D.C. Munro, Translations and Reprints from the Original Sources of European History, series I. vol. I (Philadelphia: University of Pennsylvania Department of History, 1902), no. 2, pp. 12–15, vol. I (Philadelphia: University of Pennsylvania Department of History, 1902), no. 2, pp. 12–15, 18–19, revised.

Urban II, 1095 (from William of Malmesbury, Chronica Majora)

If anyone through devotion alone, and not for the sake of honor or gain, goes to Jerusalem to free the church of God, the journey itself shall take the place of all penance.

Eugenius III, 1146

The servant of the servants of God, to his dear son Louis, illustrious and glorious king of the French, to his dear sons, the princes, and to all the faithful of the kingdom of France, health and apostolic benediction.

the cross. to Christianity—the city of Edessa is fallen into the hands of the enemies of of it, when the East was subjected to the pagan nations, alone remained faithful in our own language is called Rohas, and which, if we can believe the history we cannot repeat without grief and lamentation), the city of Edessa-which become Christians. Now, for our sins, and those of the Christian people (which days, and many cities of the infidels have been attacked and their inhabitants have distant countries, the conquered cities of Asia have been preserved up to our who defended Jerusalem, and endeavored to spread the Christian name in those monument of his passion. By the grace of God, and by the zeal of our fathers, in which our Savior deigned to suffer for us, and which contains the tomb, the with a holy ardor, took arms, and delivered, at the cost of their blood, the city and intrepid warriors of the kingdom of the Franks, and the Italians, inflamed from all parts of the world to the defense of the Holy Land. At his voice the brave employed himself with unexampled zeal, in summoning the Christian nations Our predecessor, Urban, of happy memory, sounded the evangelic trumpet, and many efforts our predecessors made for the deliverance of the church of the East. We know by the history of times past, and by the traditions of our fathers, how

Several other Christian cities have shared the same fate; the archbishop of that city with his clergy, and many other Christians have been killed; relics of the saints have been given up to the insults of the infidels and dispersed. The greatest danger threatens the church of God and all Christendom. We

V READER

, she heard a terrible voice saying, therefore what you most love shall g this vision to her husband, they whom, with more affection than he husband, relating to the bishop prediction, took the cross, which nd's arm...

nd s arm. . . . metropolitan see of North Wales, the diocese. On the next day, mass the high altar, the bishop of that ther persons, more persistent than s, to the general concern of all his s, to the general concern of all his prief on this occasion by a loud and

cell of Brumfeld, the notable castle d; . . . thus describing, as it were, a ch we had commenced this labori-

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INDOLGENCES

of penalties (especially of time to be in n promised to Christian holy warriors ion of Spain in the eighth century (see witext refers to the practical protections nilies, and their lands, either by the proclamation of the Third Crusade! It's proclamation of the Third Crusade Council (doc. 63).

Alexander III, Par

are persuaded that your prudence and your zeal will be conspicuous on this occasion; you will show the nobleness of your sentiments and the purity of your faith. If the conquests made by the valor of the fathers are preserved by the valor of the sons, I hope you will not allow it to be believed that the heroism of the French has degenerated. We warn you, we pray you, we command you, to take up the cross and arms. I warn you for the remission of your sins-you who are men of God-to clothe yourselves with power and courage, and stop the invasion of the infidels, who are rejoicing at the victory gained over you; to defend the church of the East, delivered by our ancestors; to wrest from the hands of the Muslims many thousands of Christian prisoners who are now in chains. By the present generation, and your valor, the reputation of which is spread throughout the universe, will not only preserve itself without stain, but will acquire a new splendor. . . . We, who watch over the church and over you, with a parental solicitude, we grant to those who will devote themselves to this glorious enterprise the privileges which our predecessor Urban granted to the soldiers of the cross. We have likewise ordered that their wives and their children, their worldly goods, and their possessions, should be placed under the safeguard of the church, of the archbishops, the bishops, and the other prelates. We order, by our apostolic authority, that those who shall have taken the cross shall be exempt from all kinds of pursuit on account of their property, until their return, or until certain news be received of their death. We order, besides, that the soldiers of Jesus Christ should abstain from wearing rich habits, from having great care in adorning their persons, and from taking with them dogs for the chase, falcons, or anything that may corrupt the manners of the warriors. We warn them, in the name of the most high, that they should only concern themselves with their warhorses, their arms, and everything that may assist them in contending with the infidels. The holy war calls for all their efforts, and for all the faculties they have in them; they who undertake the holy voyage with a right and pure heart, and who shall have contracted debts, shall pay no interest. If they themselves, or others for them, are under obligations to pay usurious interest, we release them from them by our apostolic authority. If the lords from whom they hold will not, or cannot, lend them the money necessary, they shall be allowed to engage their lands or possessions to ecclesiastics, or any other persons. As our predecessor has done, by the authority of the all-powerful God, and by that of the blessed St. Peter, prince of the apostles, we grant absolution and remission of sins, and we promise life eternal to all those who shall undertake and complete the said pilgrimage, or who shall die in the service of Jesus Christ, after having confessed their sins with a contrite and humble heart.

men, the dukes and princes, counts, letters shall come, greeting and apos Evil rumors, which have come Land, have disturbed our heart an row, and scarcely anyone who is co

Bishop Alexander, servant of the se

Evil rumors, which have come Land, have disturbed our heart an row, and scarcely anyone who is co tears and sighs, the things that are of that land. . . .

Strive to the utmost, therefore, I for it is better to counteract evil b being injured. We therefore, by ar to those who take up this work on which our fathers and predecesson established. And we decree that the goods and possessions, shall remain blessed Peter, and of archbishops, l we very strictly prohibit any adve things from lodging any suit agair they return, or until their death i for them, freely and without any other possessions to churches, or t sureties for the expenses of this jo (to whose fiefs their lands belon money. Moreover, to any fighting who go to those holy places with years against the Saracens for the in the love of Jesus Christ and in Paul, grant absolution for all their and humble hearts: unless perch extorted interest, or have comm full restitution. But if it is not po nonetheless they will receive par men who stay there for a year, a the penance laid on them and re visit the sepulcher of the Lord or on the journey or reach that place as penance, and obedience and this present life they may come